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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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JULY, 1821.

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THE WHOLE TRUTH;

BEING

*A Short Essay,*

BY RABBI JUDAH MONIS.

[Continued from page 174.]

Secondly, THE second title the Prophet gives to the Messiah which was to come, is, Counsellor. This title may be applied to Christ in two respects: namely, with respect,

1. To the good counsels he gave to his disciples and hearers, when he was upon earth.

And,

2. To the publication of the New Testament.

First, With respect to the good counsels he gave to his disciples and hearers, when he was upon earth. This is so infallibly true, that I do not remember any body, directly or indirectly, did ever accuse him of stirring up the people of any rank or quality against any of their superiors; but the contrary we may see in the first Epistle of Peter, the second chapter throughout.

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Secondly, It refers to the publication of the New Testament. This was prophesied above five hundred years before his coming, by the Prophet Jer. xxxi. 31, 32. "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the Land of Egypt."

Any body may plainly see, that the Prophet in this place doth prophecy how God would make a new covenant, and give a new law to his church at the fulness of time, at the coming of the Messiah, quite different from that law he gave them at the time of their coming out of Egypt; a law which we should be guided by, because on the fulfilling what is therein contained, doth depend the salvation of our immortal souls.

The Jewish rabbies of late, when they are pressed with this prophecy, answer, that it is not to be understood as we say, (namely,

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that the Messiah is to give a new law for us to be guided by,) because the word law is not expressed in the verse, but a covenant, which doth imply a new reformation of the old covenant, or else a new confirmation of the law of Moses. To this I answer,

It is true, that in this place the word is *Berith*, which signifies a covenant; but I find the law which God gave in Mount Sinai to the Jewish nation in particular, is called *Berith* also, as in Exod. xxxiv. 28. "And he wrote upon the tables the words, *Hauberith*, of the covenant, the Ten Commandments. In both places the expression is alike, i. e. *Berith*; and if the law was called *Berith*, and the New Testament is called *Berith* also, I do not see what difference they can make between the two *Berithiyoth*, covenants. Neither do I see but that the same words being used thus, may be very well brought to prove the publication of the New Testament, as a new law after Christ's coming.

But they say again, that this answer is not sufficient, because the word *Torau*, which signifies a law more immediately, is not expressed in the text; and in case the prophet had meant, that a new law should be given at Christ's coming, he would say *Torau*, and not *Berith*.

To answer this objection, I think it is requisite only to persuade them to read with attention the following verse, and there they will find how the same prophet calls this very covenant, which he calls before *Berith*, by the name *Torau*. The 33d verse runs thus, "But this shall be *Hauberith*, the covenant, that I will make with the House of Israel, After those days, saith the Lord, I will

put *Torauthee*, my law, in their inward parts," &c. where we see the prophet called the covenant, which he mentioned before, my law, to remove all manner of doubts of its being understood for the law of Moses, as they say.

But it may be the brightness of God's Word will not at once let them see the truth of our doctrine; as a great many times it happens to those who from the dark on a sudden come or are brought to the light, that the clearness and brightness of the sun makes them to be blinder than they were before, not because the sun is dark in itself, but because they are so naturalized to darkness that the excellency of the sun's light is too strong for them: therefore I shall take another method with them, to let them see the brightness of our doctrine if I can, namely, by quoting to them some of their own authors, by which means I hope to bring them by degrees out of darkness, to see the brightness of the Sun of Righteousness, even to the knowledge of the Lord Jesus Christ, and the doctrine prescribed by him in the New Law, or the New Testament.

In that famous book called *Mechiltau*, upon the words of the 9th verse of the xxvi. chapter of Leviticus, which says, "I will establish my covenant with you," has the following sentence, viz. "And I will establish my covenant with you, not as the first covenant was which you have annulled and broken, &c. but a new covenant that shall endure for ever, as it is written," Jer. xxxi. 31. "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah."

These words do plainly show,



that the Rabbies of old understood that God would give a new law at the coming of the Messiah, and they prove it from this text also, whatever the modern Rabbies do understand now.

And because by the mouth of two witnesses every thing is to be established, I shall bring another witness of their own, which will attest the certainty of our doctrine, and then in case they will not hearken to it, but remain in their Judaism, I shall leave the case with him who is able to open their understanding in the time appointed, according to his promise.

In that ancient and famous book of theirs, called *Bedrash Koelleth*, upon the last word of the xi. chapter of Ecclesiastes, is recorded the following sentence, "*Vanity*; the law which a man learns in this world is vanity in comparison of or before the Messiah's law."

Out of said sentence any body may plainly see, not only that they call it expressly the Messiah's law, but that they also say, this is so much better than the former that the first law is a mere vanity in comparison to the latter, i. e. the Messiah's law, and not covenant, to avoid any mistakes for the time ensuing.

Thirdly, The third title the prophet gives the Messiah is, a mighty God. This is a title that certainly cannot show any thing else but that he is God as well as man. The name *Ale*, which signifies strong God, (from the root *Auyall*, he strengthened,) and which King David gives to God the Father, in Psal. xcvi. 3. "For the Lord is a great God," the prophet gives to the Messiah in this place. Whereas, in case the Messiah was to be a man only, as

the modern Jews (and sundry Hereticks did and do) suppose, I am apt to think the prophet would never have called him *Ale Gibbor*, a mighty God.

The modern Jewish Rabbies to avoid this difficulty do say, that the name of *Ale*, God, signifies a great many times in the Scriptures, a judge, &c. and therefore out of this place the divinity of Christ cannot be proved. To this I answer,

Although it is true, as they say, yet among all those judges, &c. which are called God or Gods in holy writ, we never find that any of them are called *Jehovah* but *Aloim* only. Therefore, if I find a place where Christ is called with the tremendous and fearful name *Jehovah*, which is the same by which God the Father is known, I hope they will be satisfied he is God also; since this is a name called the Tetragrammaton, which they have in such superstitious veneration, that they will not pronounce it, not only upon common occasions, (for this would be a very pious and religious principle indeed,) but refuse to call upon God by this name even in their public or private worship, or in reading the Holy Scriptures, which is altogether without warrant.

The place where Christ is called *Jehovah*, is plainly to be seen in the Prophet Jer. xxiii. 5, 6, which is as follows, "Behold, the days come, saith the Lord, I will raise upon David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *Jehovah* our Righteousness."

This prophecy they do acknow-

ledge to be understood of the Messiah; and in it we plainly see, how the prophet called him *Jehovah*, to teach us the great and high mystery of the Godhead of Christ; because the deliverance of the church from the captivity of Satan was to be wrought by one that had the power over him, and not by man; for this was impossible for any to perform, except God himself, who was and is her true Saviour and Deliverer.

When the modern Jewish Rabbies are pressed with this argument, they say, that the name *Jehovah* is not a name given to God only, but to sundry other things also, as in Gen. xxii. 14. Abraham called the name of that place, where he was to sacrifice his son Isaac, *Jehovah will see*; and not only Abraham, but even Moses himself, after Joshua fought and discomfited the Amalekites, did build an altar and called it by the name *Jehovah*, saying, *Jehovah Nesee*, Exod. xvii. 15. Gideon, the captain, after he had such good news, i. e. that he should not die for the sight he had seen before, did build an altar unto the Lord, and called it *Jehovah Shallom*, Judges vi. 24. The prophet Ezekiel, xlvi. 35, after he gave a description of Jerusalem terrestrial, (as they say) he called it *Jehovah there*. Therefore, (they say) since we see said name is applied by such pillars of the church as Abraham, Moses, Gideon, and Ezekiel, to other things; i. e. the first to a mountain, the second and third to altars, and the fourth to a city, and all are inanimate creatures, far below the dignity of a man, and yet no body can suppose, because they are so called, that they are God; with much more reason may we attribute said name to

the Messiah, as a man who is of more dignity than stones are, without his being more God than the rest.

But since the answer to this objection, which seems to have some weight in it, has been distinctly given by sundry of our divines, I shall not meddle with it at large, but only bring a couple of authorities of their own ancient Rabbies very authentic with them, which shall show the contrary of what they argue, and establish the certainty of our doctrine. These are as follow :

1. The first is *Maimonides*, who in his famous book called *Mora Neboohim*, in the sixty-first chapter of the first part, treating upon the different names or attributes which we find the prophets did give to God, says thus, "All the names of the most High which are found in the books, (i. e. of the Bible,) are derived from his actions, and that which has no derivation in it is only one, i. e. the Tetragrammaton, which is appropriated to the most High only; therefore it is called a declared name, which signifies the very essence of the most High, with clear demonstration, in which there is no equal or partner with him. But the rest of his names, i. e. judge, mighty, righteous, merciful, God, &c. are all names which declare the effects and derivation, &c. But the Tetragrammaton name is unknown as yet as to its certain derivation, and therefore it is attributed to him only."

2. The second is that which is recorded in that ancient book of theirs, called *Medrash Achau*, which is an exposition upon Lamentations. Upon the sixteenth verse of the first chapter, and upon the words, "Because the Comforter is far from me," it



brings in the following sentence, "Rabbi *Abau*, the son of *Ka-hannah*, (it being asked him before what the Comforter's name was to be) said, *Jehovah* is his name, as it is written in Jer. xxiii. 5. And this is his name, whereby he shall be called, *Jehovah* our Righteousness."

Now, out of said authorities, I gather two things of a very great consequence, viz.

1. The name called the Tetragrammaton, is of such excellency and veneration, that it is to be attributed only to God, as the Supreme Being, and no one else, because they are all creatures.

2. The Comforter of Israel was to be called by said name; from whence I draw a very fair conclusion, even according to their own principles, that Christ the Comforter was a true God, since he is called in the Scriptures by that name which none but God is to be called by.\*

This doctrine of Christ's divinity is so certain and so true a one, that although a great many hereticks in and out of the church did question it, I find one of the first writers in the primitive ages, calls whosoever should preach that there was but one God alone, so as to take away the divinity of Christ, a devil and an enemy of righteousness. (Ignatius at Antioch.)

Now, since we have justified our cause, (even by their own authorities, viz. that the Son of Man is not only a Man but God also,) I shall go on to consider the fourth and last title the Prophet gives to the Messiah.

Fourthly and lastly, The Messiah is called an Everlasting Father. Here, as to this title, we must be very careful how we understand it; for although the Prophet called him so, yet he doth not mean in that sense of divine paternity, and with that peculiar and evangelical epithet whereby we acknowledge in our Creed the first Person of the ever blessed Trinity; because if we should understand it so, we should fall into a gross error (God forbid.) But this title of an Everlasting Father is to be understood in this place as attributed to the Son in an allegorical sense, or as a relative title, and no more.

To understand said title fully, it is requisite to have recourse to the original, and after a due enquiry, with all reverence and submission, we hope to find the true meaning of it. And so far as I can learn, this word Father, that in the original is *Aubee*, hath six significations; namely,

1. It signifies a Father, or Natural Generator.
2. A Patriarch.
3. A Doctor, or Rabbi.
4. A King, or Magistrate.
5. An Inventor of a new thing.
6. And lastly, a desire.

For the first, Gen. xlvii. 1. "Then Joseph came and told Pharaoh, and said, My Father and my brethren, &c."

For the second, Deut. xvii. 5. "For a Father of many nations I made thee."

For the third, 2 Kings, ii. 12. "And Elisha saw it, and cried, My Father, my Father," (when he was not his Father, but his Rabbi.

For the fourth, 1 Sam. xxiv. 11. "Moreover, my Father, see, &c." (He was not his Father, but his King.)

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\* How the Scriptures are to be understood, when the said name is given to sundry things, see *Rabbi Selomo Jarchi* upon said texts.

For the fifth, Gen. iv. 21. "He was the Father of all such as handle the harp and organ," i. e. an Inventor of these instruments.

For the sixth and last, Job xxxiv. 36. "My desire is, that Job may be tried, &c."

In all these places, we find the original to be expressed in one way, i. e. by the word *Aubee*; agreeable to which I am prone to think, the Messiah was to be called a Father, in all the meanings aforesaid, except the first.

Now (to avoid any mistakes) let us examine each one in particular.

Jesus Christ was to be called a Father, not as a Generator, as I said before, but as a Regenerator; and he was so, as in Matt. xix. 28. "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his Glory, ye shall sit upon twelve thrones."

Jesus Christ was to be called a Patriarch of many Nations, as he is the Father of all those that believe in him to be justified; as in Acts xiii. 39. "And by him all that believe are justified from all things."

Jesus Christ was to be called a Doctor, or a Rabbi, and so he was, as in John iii. 2. "Nicodemus came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God."

Jesus Christ was to be called a King, as in Zech. ix. 9. "Behold, thy King cometh unto thee." And in Rev. xvii. 14. "And the Lamb shall overcome them, for he is Lord of Lords and King of Kings."

Jesus Christ was to be called an Inventor, as he was to invent and

institute another sort of Government, far better than the former, for the propagation and welfare of his Church, as he is the Head of it; as in Eph. v. 23. "Even as Christ is the Head of the Church."

Jesus Christ was to be called a Desire, because he has been always desirable to all nations, even to this day, by those that wait for him; as we read in Hag. ii. 7. "And the Desire of all Nations shall come."

I now pass to the third head.

Thirdly, The third point of the Christian Religion, which the Prophet speaks of in this place, is, to show what sort of Government the Messiah should bear, and how long it should last. This is declared in the last part of the text; namely, The Prince of Peace, of the Increase of his Government and Peace no end.

Two points are comprehended under this head; namely, -

1. What sort of Government he should bear. And,

2. How long it should last.

For the first, When the Prophet has a mind to declare, that Christ's Government should be with peace and amity, with love and union, without jars and debates, he says, The Prince of Peace; and in a way of anadiplosis, he repeats the same at the end. This manner of government we find Jesus Christ did preach, and nothing else, as it is plain to be seen in sundry places of the New Testament, Matt. ix. 50. "And have peace one with another." Rom. xii. 18. "Live peaceably with all men." Heb. xii. 14. "Follow peace with all men," &c.

This is that universal peace the Prophet Isaiah, ii. 4. doth foretel should be at the time of Christ's appearance; and so it came to

pass, as may be evidenced in that general peace that was through the whole world at the time of his coming; as we read in Luke ii. 1, concerning the tax that was laid upon all the world by Cæsar Augustus's decree:

Here the Jewish doctors, as the chief opposers of Christianity, argue thus; Jesus cannot be the Messiah promised by the Prophets, because he plainly said, that he did not come to send peace on the earth, but war and variance one against another, as we read in Mat. x. 34, 35, and in Luke xii. 51; and all the prophets in general foretold the contrary. To this I answer,

I own that Christ said so, not because I cannot help it, but because these expressions do prove and show the veracity of our doctrine, if we understand it aright. If we examine the words that Jesus Christ said, we shall not find he said, that he came to make war, (as they say,) but in Matthew it is said, "to send a sword," and in Luke, to "give a division;" which words are to be understood thus.

For the great disaffinity that there is between darkness and light, for the great inequality there is between God and Belial, and for the great disproportion there is between God and Satan, Christ foretels, (as one that knew all things, as one that knew what would come to pass between his followers and those that denied him,) that the time would come, when the preaching of his everlasting gospel would make a division between these two parties, as if a sword had cut them asunder; not because the nature of the gospel itself is to bring divisions and jars among the true believers, for we know to the contrary, both

by records, and (what is more convincing) by our own experience; but from the great enmity that there is between God and Satan, the division between the two parties doth proceed, as contrary and opposite one to the other. But the Gospel itself produces nothing but good will and friendship among true believers, as it is recorded in Acts iv. 32. "And the multitude of them that believed were of one heart and of one soul."

Secondly, How long the said Government should last. This is plain and manifest in the next words, Of the Increase of his Government and Peace no end.

If we examine histories, we shall find that all the monarchs and potentates of the world that have been since the creation, have proved hitherto very frail and perishing ones, (although they shew to be as firm as rocks, in the time of their dominion and government, as the chronologers are very well informed,) except the dominion and government of Jesus Christ. This, instead of decreasing, every day grows larger and larger, although it began with the most unlikely means imaginable. So this dominion, the Prophet says, shall never come to an end, but shall be permanent and durable for ever; Of the Increase of his Government and Peace no end.

The meaning of the words, no end, (that in the original is *Ketz*, from the root *Kautzautz*, he did cut,) is as much as to say, It shall never be cut off, but it shall increase every day till the fulness of the Gentiles do come in, and next the Jewish nation, as a body, being all under one shepherd, the great bishop of souls, and until the work shall be



finished, and our Lord Jesus Christ shall return every thing to God the Father, with subduing all his enemies under his feet, and destroying all his adversaries, even death itself, and all the elect obtain and enjoy everlasting happiness with him in eternal glory, as it has been promised by the Apostle Paul to the Corinthians, in 1 Cor. xv. 24—27.

Fourthly, The fourth and last point of Christianity the Prophet speaks of in this prophecy, is, How, or from whom the Messiah should proceed. This point has two considerations; namely,

1. How. And,

2. From whom.

For the first, How. This may be answered two ways.

1. Negatively. And,

2. Affirmatively.

First, Negatively: Not of a married woman, as other lawful children are, which by the course of nature are born and propagated. But,

Secondly, Affirmatively: Of a pure and immaculate virgin, and not from any virgin whatsoever, but from one whose name was to be called Mary.

These two mysterious points the Prophet doth foretel in the words, Of the Increase.

To understand this doctrine, it is requisite for us to have recourse to the original, else it will be never understood.


The word in the original is *Lemarba*, Of the Increase; said word is wrote with a final *Mem* in the middle, contrary to all the grammar rules; and it is that only word which is wrote so in the whole Bible. It is not to be supposed to be the printer's fault, but the contrary; in case it was not so wrote, it would have been counted an error.

I am prone to think the penman of this book, with a great and particular providence, did write it so, to show us the doctrine we are upon. To prove that it is done providentially, it requires us only to take notice how the Jewish writers, for the preservation of the Holy Scriptures, have taken the care to advertise their synagogue, for the preservation of said word, and to write it in the same manner, and no otherways, although they understood not the meaning of it; and I am apt to think since the beginning it was kept so as we have it now. I remember the words of one of their Rabbies, commenting upon said word, wrote with a close or final *Mem* in the middle, says thus, "*Mem* closed, (in this place) a close or a mysterious thing signifieth." And though he doth not tell what, either because he would not, or because he knew not; nevertheless, he knew that so it should be, and that so it was from the beginning, otherwise if he (or any other) knew any thing to the contrary, they would certainly have told it. In the margin of some of our corrected Bibles, I find this advertisement set down as a monument that every body should take notice of it; i. e. "A close *Mem* (must be set) in the middle of the word." Therefore, to think that all the admonitions and margin writings in company with the antiquity of the book, should be set and recorded casually and by chance, I cannot join with those that think so, but believe it doth signify these two points; namely,

1. How. And,

2. From whom Christ should proceed.

For the first, How. If we take notice of the shape of said letter,

we shall find it shaped with four corners, thus,  closed in all parts, to show that the Mother of our Lord was to be a pure virgin, closed without being known by any body carnally, but overshadowed by the Holy Ghost.

For the second, From whom. Not from any virgin whatsoever, but from one whose name was to be called Mary, and no other. This is deciphered in said letter, which is the first of the letters which the name Miriam or Mary begins with, and according to this prediction, in the fulness of time it exactly came to pass, as we read in Mat. i. 18. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost." And the same is recorded in Luke i. 27.

To confirm this doctrine, it is to be observed, that the Scripture for the most part, when it mentions Christ's mother, it doth it with both names together, i. e. Virgin and Mary.

Now, since I have been long enough in opening the true meaning of this prophecy, how it is to be understood, according to the Catholic sense of it, it is time for me to take a view of what the modern Jewish writers or Rabbies do say upon it, i. e. those that bear the greatest sway now-a-days in their synagogue. And with what has been said, I hope the fallacy of their interpretation will appear clearly to our sight.

The modern Jewish writers, such as Rabbi *Menasseh Ben Israel* and Rabbi *Isaac Abrabanel*, &c. do first, affirmatively, say, (whatever their predecessors said to the contrary) that the child the Prophet here speaks of in this

place, and in the viith chapter, is concerning Hezekiah, king Ahaz's son, because in his days they were delivered from the great oppression that the house of David was under by the confederacy of two great and mighty kings, i. e. Rāzin, king of Syria, and Pekah, king of Israel, who did convene together with the strength of their armies against Ahaz, king of Judah, as in the viith chapter of this prophecy; and in this sense God was with them in a wonderful manner, and delivered them with such unexpected deliverance; and he, king Hezekiah, was the child Immanuel foretold by the Prophet, because in his days God was with them in a wonderful manner.

Secondly, Negatively, (they say,) The child spoken of by the Prophet has no reference at all to the Messiah, for three reasons.

First, (They say,) How is it possible, that that which was to come six hundred years after, could be taken for a sign of comfort of their being delivered from the terrors and dangers they were under at the time when the Prophet delivered his message?—Would it be a comfort to any man that was lame or weak, or with any bodily disease, to tell him such news, namely, that his posterity, five or six hundred years after he was dead and rotten, should be sound, strong, and in good health? What cares any body for such news, or what does any body care for such comforts, so long as he that suffers is not to be the better for it?

Secondly, The second reason why this prophecy cannot be understood of the Messiah, (they say) is, because the word is in the preterite tense, *Vauikrau*, And he called. Whereas, if it was a pro-



phesy that was to be understood of a thing which should come to pass some hundreds of years hence, the word would be *Vae-kaura*, And he shall be called; in the future tense.

Thirdly, The third reason why it doth not concern the Messiah, (they say) is, because all the titles described in it, as Wonderful, Counsellor, a mighty God, and an everlasting Father, are titles belonging properly to God, and not to man; and only the title of Prince of Peace is the title of the person the Prophet speaks of, which is king Hezekiah, or any body else whatsoever, the Messiah excepted, as the accents do show.

These are the chief arguments which do deserve to be taken notice of, or are worth answering; therefore I shall first make it appear, that the words of the Prophet cannot be understood of king Hezekiah; and secondly, I shall answer said objections in full; and then conclude.

First, To prove this prophecy could not be understood of king Hezekiah, three very strong reasons may be brought or offered.

First, His reign not being perpetual and permanent for ever, as the Prophet says, Of the Increase of his Government, and Peace no end. But the contrary we read in 2 Kings, xviii. that, because he rebelled against Saneherib, king of Assyria, the war went so far between them, that the Assyrian king came against him, and took all the fenced cities of Judah, and king Hezekiah was forced to buy the peace of him for the sum of three hundred talents of silver and thirty talents of gold, which amounts (according to Mr. Clark's computation) to the sum of 266,906 *l.* 5 *s.* ster-

ling. Now I ask, is this to have peace in his dominions without end.

Secondly, If we consider how old king Hezekiah was when he came to reign, we shall find this prophecy cannot be understood for, or of him. We read in 2 Kings, xviii. 2. King Hezekiah was twenty-five years old when he began to reign. And in 2 Kings xvi. 2. we find king Ahaz his father did reign sixteen years. Therefore it consequently follows, king Hezekiah could not be less than nine years old when this was foretold by the Prophet. Now I ask, how could he be the child whose miraculous conception and wonderful birth was here foretold, since he was already born, and by no other way but by the ordinary course of nature, contrary to the Prophet's words, that he was to be of a virgin?

Thirdly, If we could search all the histories of the kings of Judah, or any other whatsoever, either of the Jewish writers, or any other nation, we should not find that king Hezekiah was ever called by the name Immanuel, neither as a proper, nor as an appellative name. Therefore I do greatly admire, how the modern Jewish Rabbies, and in particular Rabbi *Menasseh Ben Israel*, a man of such great learning as he was, in his Consiliador, doth maintain said opinion, without warrant, or any colour of truth.

Now since we have made it appear, that this prophecy cannot be understood of king Hezekiah, as the modern Jewish Rabbies will have it, let us go to the next, namely, to see whether we can answer their objections; and in case we can, (as doubtless we shall) the whole truth will certainly appear and come to light.

First, If we examine the context, we shall find the great sorrow and affliction king Ahaz was under, when he saw two mighty kings joining forces together to come against him, from which sight the hearts of his subjects, together with his own, did shake and move, as the trees of the woods are moved against the wind, lest he should be destroyed, in company with the whole Royal Family. God, seeing the affliction (which certainly was great) that his Majesty king Ahaz was under, sent the Prophet Isaiah to comfort him with these agreeable and comfortable words; "Take heed and be quiet, fear not, neither be faint hearted, for the two tails of those smoking firebrands, the counsels and devices these two kings have took against thee and the house of David, shall not prevail; thus saith the Lord, It shall not stand, neither shall it come to pass," &c. and then the Prophet, to establish him in his faith, told him he should ask a sign for it: but his royal Majesty, either through incredulity or modesty, or being certain the thing would come to pass, (which I am not about to enquire into) refused it; yet nevertheless the Prophet following his divine inspiration, said unto him, "Behold, a virgin shall conceive and bear a Son, and (she) shall call his name Immanuel," &c. in which words the Prophet foretold him very plainly, the establishment of his kingdom; because since it was appointed from the beginning, for the love, the great love that God the Father hath to mankind, to send his beloved son into the world out of the stock of David, how could said Son, or said Messiah, come from such a stock, in case it was destroyed and perished at that

time, as he thought it would? Most certainly the word of the Lord, appointed and determined from all eternity, must come to pass; and in case the whole royal stock should perish, as he feared, the thing would never be, which is impossible. Therefore I say, what greater assurance could he have for his deliverance? or, what greater comfort for his afflictions, than to have such news brought to him by a Prophet? Surely none. If so, let us conclude, that although the promise was not to come till a great many ages and generations after he was dead and rotten, yet it was a great assurance of his deliverance, and a great alleviation of the present afflictions he was under; since, if he and the whole stock should perish as he feared, the thing appointed would never come to pass, which is contradictory in itself.

Secondly, The second argument is, That the Prophet speaks in the preterite tense, &c. I think it would be a great deal in their way (as it is usual to say) never to argue it, since it is a thing that we find very common in the Holy Writs, to express the future tense with a preterite expression, to show the certainty of the thing foretold, as if it was already come, and I am fully satisfied they know it as well as we.\*

Thirdly, As to the third objection, That all the titles of the text belong to God, till it come to the last, namely, the Prince of Peace, I think, with what is already said, it remains fully answered, i. e. that all those titles in general belong to the Messiah, not as a man only, but as a God also.

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\* See Gen. xv. 16, and xvi. 14. Leviticus, xiii. 45. 2 Sam. ii. 16. Isaiah lxii. 2, Neh. ii. 7, &c.

To prove that said titles belong properly to the person nominated, and not to the nominator, if they could but see the truth, they could not help owning it, because the running of the text doth show it ; for in case they should have a reference to the nominator, and not to the nominated, as they would have it to be, the text would be thus, *Vauikrau Pela Yognetz ale Guibor Aubee gnaud eth Shemo saur Shaulome*, And the wonderful Counsellor, the mighty God, the everlasting Father, shall call his name the Prince of Peace. But since the text says, And his name shall be called Wonderful, Counsellor, a mighty God, an everlasting Father, a Prince of Peace, it doth clearly show, that all those titles do properly belong to the person nominated, namely, the Messiah, as God and Man, and not to the nominator, to God alone, as already said.

Concerning the accents they plead for it, for to prove their sophistical interpretation I am willing, at any time and place, to make it appear, that the accents set under the words *Aubee gnaud*, everlasting Father, show the certainty of our doctrine, and contradict theirs, following the rules of said art, which I omit at present, since it is more fit for a personal disputation, than for such a short discourse as this is.\*

Now since I have proved, with God's assistance, four principal points of Christianity that are contained in this prophecy ; namely, 1. The coming of the Messiah. 2. What sort of person said Messiah should be. 3. What kind of government he should bear, and how long it should last. 4. And lastly, How and from whom said

Messiah should proceed, with all the branches therein contained, not only by the authority of the Old and New Testament, (as both infallible) but even with the authority of those that will not own that he is already come, and likewise have answered their principal objections, which they object against the orthodox meaning and interpretation of said prophecy, I shall conclude with a word of exhortation.

"I believed, therefore have I spoken, I was greatly afflicted." King David, a man after God's own heart, a man endowed with a divine inspiration, a man that knew how these things should be, i. e. that in the fulness of time, God would send his dear and beloved Son into the world for the salvation of all those sinners that believed in him, was (as I take it) very much perplexed, and very much afflicted in his mind, about his nation's condition at that time, whether or no they would acknowledge him for their Messiah and Saviour, and accept him for the Redeemer of their souls ; but at last, by the strength of his imagination, and by the pregnancy of his thoughts about this point, this great and important point, he broke forth with this expression, I believed. This word, being of a very large extent, includes in it not only the truths plainly revealed, but even those that mystically were signified in the ceremonies of the law ; namely, the coming of the Messiah out of his family, according to the flesh ; and therefore publicly confessed it, with strong perseverance, and without shame, I believed, therefore have I spoken.

Dear and beloved brethren, let us all unanimously follow his steps : let us all with one consent

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\* See T. Art. F. 134.



imitate his example: let us all with one accord tread in his paths, i. e. in believing that the Messiah is already come; and not only believe it with an implicit faith, because it is upheld by the judgment and authority of a great many agreeing together, as those of the Romish church do believe, but because the Lord hath spoken it, and it is certainly come to pass; and not believe only, and be ashamed to publish it to others, but believe and publicly declare it to the whole world, at any time and place, as opportunity shall present, without shame, i. e. that Jesus Christ is the true Messiah promised by the Prophets; and that he is the son of the living God, God as well as man, coequal and coeval with God the Father from all eternity; who came for the salvation of sinners, who suffered and died to make reconciliation between God and us; raised for our justification, and sits at the right hand of God the Father, from whence he shall come to judge the quick and the dead. And by such a confession, we hope to be confessed by him before his Father which is in heaven, as it is recorded in Matt. x. 23. "Jesus Christ said to his disciples, Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Amen and amen.

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ON THE POURING OUT OF THE  
SIXTH VIAL OF THE APOCALYPSE.

Gentlemen,

I BELIEVE it is the general opinion of modern commentators on the Revelations, that the fifth vial was poured out upon the seat of the beast, about

the time that Bonaparte was taken prisoner and sent to the Island of St. Helena. But although several years have elapsed since that event, and the very rapid succession of the preceding vials might naturally induce us to expect the speedy completion of the whole, yet I do not recollect to have seen any attempt to explain the symbols of the sixth vial, or to trace their accomplishment.—As I have, for considerably more than a year, conceived this vial also to have been poured out, I shall by permission present your readers with a short notice on the subject.

The *dragon*, as St. John informs us, in the 9th ver. of the xii. chap. of this book, is that old serpent, the *Devil* and *Satan*. The unclean spirit that proceeds from him, I consider to be *Infidelity*. The second evil spirit derives its origin from the *beast*, (which is, I believe, generally understood to represent the *Roman empire*), and this spirit is *Rebellion*. The *false Prophet* is usually considered as the *Papacy*, and the spirit that proceeds from him is that of *Bigotry* and *Superstition*.

Now if we look abroad into the world, we shall perceive that these three unclean spirits are actually, at this moment, assembling not only 'the kings of the (Roman) earth,' but also of the whole world, to gather them 'together to battle.' In Italy we see this *literally* fulfilled; and the same spirits of infidelity, rebellion, and super-

stition appear to be actively at work, in every corner of the globe.

These spirits are further said to 'come out of the *mouth* of the Dragon, and of the Beast, and of the false Prophet;' and it is a peculiar feature of the present day, that the adversaries of religion and of civil government, are endeavouring to effect their *diabolical* purposes, ('for they are the spirits of *devils*,') rather by the *public press* and by violent and inflammatory *harangues*, than by the more usual method of open and avowed resistance.

I shall not, at present, enter into a particular explanation of the 12th verse, as it would lead me into long and, in this place, unnecessary details. I will, however, just observe, that if the *Euphrates* represent the *Ottoman empire*, it is certainly wasting gradually away, like a river in the drought of Summer. But I do not think that it is necessary to adopt this interpretation. The *Euphrates* flowed through the midst of *Babylon*, and most undoubtedly, in the *Apocalypse*, *Babylon* does not designate the *Turkish* power. The great whore, that 'sat upon many *waters*,' was called 'Mystery, *Babylon* the great,'

&c. The *waters*, we are told, are 'peoples and multitudes, nations and tongues; and the *Woman* is that great city, that ruleth over the kings of the earth.' Now, if *Babylon* represent, as it has always been understood to do, the city of *Rome*, why may not the *Euphrates* represent the states and kingdoms that support and enrich it? In the fifth verse of this chapter, the angel, who poured out his vial on the *rivers*, is called the 'angel of the *waters*;' and hence it appears to follow, that the *Euphrates* may with propriety be considered as identical with the waters, on which the woman sitteth.

Whether the present commotions in the Italian states, (the very waters that have hitherto refreshed the Apocalyptic *Babylon*,) have any reference to the drying up of the *Euphrates* or not, it may be premature to infer. The words of the Apostle will, in any view of the subject, be well deserving of our most serious and devout attention. 'Behold, I come as a thief. *Blessed is he that watcheth.*'

I am, Gentlemen,  
Your constant reader,  
C. O.

#### ON THE GENEALOGY OF OUR LORD.

To the Editors.

Gentlemen,

DURING my late visit to London, I learned that the modern Jews say, that as we have no proof in the New Testament that Mary was the descendant of David, we cannot show that Jesus was the Christ. In reply to this, we may refer to the language of



Gabriel: "The Lord God shall give unto him the throne of *his father David*;" for as Jesus had but one earthly parent, he could be the son of David only, in consequence of the descent of his mother from this family; in addition to this general answer, he may give a particular reply to this and all similar objections drawn from the genealogical records of the New Testament, by a minute examination of the 1st of Matt. and the 3rd of Luke. In doing this, I shall avail myself of the dissertations on this subject, which Dr. Barrett, the learned Vice Provost of Dublin College, has prefixed to his fac simile of St. Matthew's Gospel, *e codice rescripto*; and should I appear tedious or uninteresting to any class of your readers, I beg of them to recollect, that the subject is one of such difficulty, and yet of such importance, that, according to an eminent critic, *Universam antiquitatem exercitam habuit*; I bespeak also their indulgence for those instances in which names apparently dissimilar are considered as the same, because some that are very unlike in our English translation, are found to be the same by the help of MSS., in which they are variously written, and through the medium of the Septuagint, in which they are enunciated in different ways.

Having premised thus much, I shall, without noticing any other hypothesis, state that which is adopted and supported by Dr. B. First, Matthew and Luke give the genealogies of two different persons, and where they coincide, their coincidence is occasioned by the coalition of the two lines they are respectively tracing. Secondly, Luke gives the genealogy of Mary, Matthew that of Joseph. Thirdly, The families of Solomon and Nathan united in Salathiel, who is the same person in 1 Chron. iii. in Matt. and in Luke; they continued united down to Neriah, 1 Chron. iii. 23, from whose sons Azrekam and Elioeni, two separate lines proceeded, which were at length reunited by the marriage of Joseph and Mary.

In constructing the genealogical tables which follow, it will be found that Dr. B. considers that great confusion has been introduced into the records of proper names, not only by the *translators* but also by the *transcribers* of the original texts of the Old and New Testament. This is a point on which no biblical critic will differ with him, and it has been subject of regret from the days of St. Jerome to the present hour. These errors are detected, partly by a comparison of MSS. and Versions, partly by a comparison of one line with another, and partly by chronological computations; for as it is admitted, that a century is the period to be allowed for three generations, if we find in a long series, that the first person and the last are separated by an interval of time either too long or too short for

the number of generations said to have elapsed, we are justified in looking for some error. Several of the ancient fathers have mentioned the number of names in Luke's genealogy, and therefore finding more at present in our copies, we may justly suspect an interpolation.

## DAVID.

1 Solomon	1 Nathan	
2 Rahoboam	2 Mattatha	
3 Abiah	Menan	} interpolated in St. Luke's text— <sup>c</sup>
	Mella	
	3 Eliakim	
4 Asa	4 Jonan	
5 Jehosaphat	5 Joseph	
6 Jehoram	6 Judah, or Adaiiah	
7 Alaziah	7 Simeon, or Maaseiah	
Omitted by St. Matt. <sup>a</sup> } 8 Joash	8 Levi	
	9 Mattat	
	10 Jorim	
	11 Eliezer	
	12 Jose	
	13 Er	
	14 Elmodam	
	15 Cosam	
	16 Addi	
Omitted by St. Matt. <sup>b</sup> } 17 Jehoiakim	17 Melchi, or Maaseias	
	18 Neri <sup>d</sup>	
	19 Susanna <sup>e</sup>	

## SALATHIEL.

<sup>a</sup> "That these names should be inserted, see 2 Kings, viii. 25, 2 Chron. xxii. 1, 2 Kings, xiii. 1, 2 Chron. xxii. 11, 2 Kings, xii. 21. xiv. 1, 2 Chron. xxiv. 27, 1 Chron. iii. 11, 12. The similarity of Οχολιας and Οζιας in Greek, or חזקיה and חזקיה in Hebrew, 2 Kings, xv. 13, 2 Chron. xxvi. 1, might occasion a transcriber to pass from the one to the other, omitting the intermediate names which occur in Beza's MSS."—Newcome's Harmony, Notes.

<sup>b</sup> "Jeconias being also called Jehoiachin or Jehoiahim, (see Britinger's Sept. 2 Kings, xxiv. 6,) and probably occurring by one of the latter names in the genealogical tables, a generation may here have been omitted from the resemblance of the names."—Idem.

<sup>c</sup> These names are wanting in Greek and Latin MSS.

<sup>d</sup> The same as Neriah, father to Baruch, &c. Jer. xxxii. 12, ital. freq.

<sup>e</sup> It is a received opinion among the Jews, that she was the wife of Jeconias and mother of Salathiel. That she was of regal descent appears from her having fifty attendants, (see LXX ver. of Daniel, Rome 1772,) comp. 2 Sam. xv. 1, 1 Kings, i. 5. Neriah's son, Seraiah, is called a *prince*, Jer. xli. 59; and there are several circumstances mentioned respecting Baruch, which lead us to conclude he was of the family of David, see Jer. xliii. 5—7, xlv. 4, 5, xliii. 3. Susanna is called the daughter, but in fact she was the granddaughter of Chilehias, whom the Syr. ver. calls Elkanah, whose name we can trace in Melchi of St. Luke; in the same way Salathiel is called the son of his grandfather Neri. Since Neriah or Neri and Susanna were of the royal blood, and since there is nothing contradictory in the supposition, we may, in the absence of direct proof, consider her as his daughter.

Our next Table embraces the united families from Salathiel to Neriah or Naggi.

<i>Matthew.</i>	<i>as it stands.</i>	<i>as it ought to stand.</i>	<i>Luke.</i>
Salathiel	Salathiel	1 Salathiel	1 Salathiel
Zerubbabel	Pedaiah <sup>b</sup>	2 Zerubbabel <sup>b</sup>	2 Zerubbabel
Generation omitted <sup>a</sup>	Zerubbabel	3 Rephaiah <sup>c</sup>	3 Rhesa
Generation omitted <sup>a</sup>	Hannaniah	4 Arnan, or Onan <sup>d</sup>	4 Joanna or Jonan
Abiud	Shechaniah,	5 Obadiah	5 Judah
Eliakim	not his son	6 Shecaniah	6 Joseph or Josech
Generation omitted <sup>a</sup>	Shemiah	7 Shemiah	7 Shemei
Generation omitted <sup>a</sup>	Neriah	8 Neriah	Mattathias
Asor, or Azrikam			Maath <sup>e</sup>
	Azrikam, Elioeni	Azrikam, Elioeni	8 Nagge, <sup>f</sup>
			Esli, or Elioeni.

Here the lines divaricate, Joseph descends from Asor, Mary from Esli.

<sup>a</sup> It is admitted on all hands, and indeed chronology proves it, that there are some generations in this series omitted in St. Matthew's text; see Newcome, as above.

<sup>b</sup> Salathiel is called the father of Zerubbabel, Ezra, iii. 2—8, Neh. xii. 1, Hag. i. 1, 12. 14, ii. 2. 23; and besides, the time between Jeconia's captivity in 599, and the restoration 536, is too short to allow of Zerubbabel's son being then old enough to command, unless we remove one generation.

<sup>c</sup> Since Pedaiah, ver. 18, was not the father of Zerubbabel, none of the persons mentioned in it could be the sons of Salathiel; and as we are obliged to pass it over and consider Zerubbabel as the son of Salathiel, it may be safely concluded, that the verses are transposed, and that the proper place for ver. 18 is after ver. 20, and for ver. 19 after ver. 17; many instances of similar transpositions occur. Pedaiah and Rephaiah are names easily confounded, and it appears the letters composing them are confounded in MSS., and unless we read Rephaiah here, ver. 18, it does not appear who was father to Rephaiah, ver. 21, and the chain is broken; but if we consider ver. 18 transposed, so as to make the persons there enumerated (one of whom is called Jecaniah, a name resembling Joachim, who is said, 1 Esdras, v. 5, to be Zerubbabel's son, and who is not otherwise noticed in Chronicles,) the sons of Zerubbabel, and read Rephaiah for Pedaiah, the whole becomes clear and explicit.

<sup>d</sup> For בני the sons, (of Arnan,) read, with Houbigant and the best critics, בני his son.

<sup>e</sup> These rejected on the authority of MSS.

<sup>f</sup> The names in Luke are assimilated to those which bear the same numbers in the corrected list from Chronicles, on the principles already mentioned.

We now give, as the last Table, the two lines from Neriah, or Nagge, down to Joseph and Heli, or Mary.

<i>Matthew.</i>	NERIAH, or NAGGE.	<i>Luke.</i>
Azor, or Azrikam		Esli, or Elioenai
A generation omitted		Naum
Another generation omitted		Amos
Sadoc		Mattathias
Achim		Joseph
Eliud		Janna
Eleazar		Melchi
Matthan		Levi
Jacob		Matthat
Joseph		Heli <sup>a</sup>
		Mary, wife to Joseph

#### JESUS.

<sup>a</sup> The virgin's father is usually called Joachim, which is the same with Eliakim, by contraction Heli or Eli, (see 2 Chron. xxxvi. 4.)

Thus it appears, that Mary descended from Solomon, in conformity to the promise, 2 Samuel, vii. 12—16, and that Luke and Matthew do not contradict each other; those who wish to enter more deeply into the subject, must consult the Vice Provost's able work; but I shall add, in conclusion to what I fear is but an imperfect sketch of his arguments, some remarks which he obligingly communicated to me, after we had conversed on the objection alluded to in the commencement of this paper, and which form a valuable appendix to his Prolegomena.

“When I composed, in February 1799, my work on St. Matthew, the London Society was not formed; and my view was merely to reconcile the Evangelists in the genealogy, and did not extend to the Jewish controversy. For the Jews are indifferent to this point, because they deny the authority of both Evangelists; and if they regard the question, view it only as it affords them an opportunity of cavilling.

“For another reason I did not attend to this point, because I considered their objection to Christianity as chiefly limited to another, viz. to the humble state in which Christ appeared, and to the want of that exaltation which prophecy had led them to expect. Hence they despised a kingdom which was not of this world, and would not have this man to reign over them, because he had not restored the kingdom to Israel. This is an objection which savours both of impiety and folly, and which I conceive should be chiefly attended to in the dispute—*of impiety*, because it dictates to Providence the mode of dispensing what our church calls, ‘His inestimable love in the redemption of the world,’ and *of folly*, in requiring an impossible (and therefore an inadmissible) condition of their conversion; that is, that, contrary to his mode of dealing with his creatures, the Deity should treat them as if they were not free agents, and use such means in this state as would compel their belief, without awaiting the time of harvest.

“From what is said above, it appears, that to some parts of my work the controversy with the Jews will have little or no relation; but to the cavils they may raise about the variance of the Evangelists, my work replies by retorting with greater force the variance in 1 Chron. iii. To this they must attend, because it is their own Scripture, held by them as canonical. On this I possess much additional matter not yet mentioned, because, as I said before, it was not my intention to dispute with them. In short, of the four arguments spoken of by Locke, I have recourse to two, if not to three. For, in reconciling 1 Chron. iii. to its own parts, I use the argument *ad judicium*, and in pressing them I use the argument *ad ignorantiam*. In handling the argument, it may be said perhaps that *I assume* the transposition of a verse. This I deny, and contend I *prove* it, but the opponent is bound to shew that this division is as ancient as the text itself,



which can never be done, we know the division to be recent. The conduct of the Jews in distinguishing, first by final letters, then by dilated, and then by accents, proves the contrary to be true. And to carry matters to their full length against them, it proves against them that they were conscious of errors, to avoid which they had recourse to these arts, in the absence of such methods as the moderns use. But indeed I might carry the matter further, and might conclude that they were conscious of wilful fraud, and invented those arts to perpetuate such frauds or to conceal them.

“Suppose it granted, for argument’s sake, that my opinion about the transposition was an assumption, what becomes of the Jews’ opinion about the antiquity of the division? Is it not equally an assumption? Therefore, what is this, after all, but one assumption against another; and certainly the text is more ancient than the division of the text, but my opinion is founded on the text itself, and therefore is no assumption, but has the evidence of antiquity on its side.

“Formerly the learned maintained the integrity of the Hebrew text, though not of its minute divisions, except perhaps in this present case. This last I infer from their holding, some Salathiel, others Jeconiah, (both falsely as I have proved, not assumed,) to be father to persons whose father’s name is not mentioned in 1 Chron. iii.; for they were aware of the absurdity of placing the son’s name before the father’s in a genealogy; into this I absolutely drive the Jew who defends the integrity not of the text only, but still more of its divisions. And the only thing I can be said to assume is the integrity of the Hebrew text, as corrected by the labours of the learned, particularly Kennicott. But this is done of necessity, for if two parties dispute, there must be some principle laid down in which the two parties do both concur. Archimedes could move any weight, but he must have some prop for his lever; and so it is in disputes, they never could be terminated otherwise. J. B.”

G. H.

Killermogh, April 21, 1821.

TO THE EDITORS.

Gentlemen,

THE lost sheep of the House of Israel have long been the frequent subject of my thoughts and prayers, and under the hope of being made an humble

instrument of usefulness to them, I have for some time made the Law of Moses, particularly the *ceremonial* part of it, my peculiar study. As far as my health and various avocations would allow, I have diligently examined the Hebrew



text, and compared it with the New Testament, (especially the Greek of St. Paul's Epistle to the Hebrews,) and I now venture to send for your approbation, a short Essay, which I mean should be considered as an *introductory* one. Should this be approved, and inserted in the Jewish Expositor, I purpose, if my life be spared, to send a regular *series* of Essays upon the same subject, though I do not pledge myself to send them *regularly*; an infirm state of health, together with an extensive sphere of duties, may probably put this out of my power, but I hope to be able to send them for *frequent* insertion. I offer what I have written with great diffidence, deeply feeling how *difficult* is the task, and how *inadequate* I am to undertake it, yet willing to cast my mite into the treasury of God, and firmly believing that God can work by the *meanest* instruments, and that if *he* vouchsafe to bless my poor and weak endeavours to the good of his people, it will not be the first time (if I may be allowed the metaphor) a shepherd's sling and a pebble, in the hands of a stripling, has laid the foe prostrate, and wrought unexpected deliverance.

Desiring to join with you in devout prayer, that the God of Abraham, Isaac, and Jacob, would speedily shew himself *in power* amongst his ancient people, and bring in those glorious times when Jew and Gentile shall become one fold

under one shepherd, and that he would bless your endeavours to the promotion of this glorious work. I remain, Gentlemen,

Your humble Servant, 2

#### ADDRESS TO THE JEWS.

"If ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"  
—John v. 45.

THESE are the words of Him whom *Christians* acknowledge as the Saviour of the world, the true Messiah, who was to be born of the stock of Abraham, of the house and lineage of David. To the mind of a Christian they carry *absolute conviction* of their truth, because they proceeded from the sacred lips of One who could neither *deceive* nor be deceived. But as this may probably fall into the hands of some, who, though descended from Abraham, are not, alas! heirs of Abraham's *faith*; we will be content to take them for an *assertion* which needs *proof*. And here we would strongly impress it upon the mind of every Jew, who may cast his eyes over this Essay, that every assertion *deserves* consideration *proportioned* to its importance, if proved, till it be *disproved*. And let him seriously reflect, how *awful* must be his condition, if it *can* be proved; let him consider that it involves a no less tremendous *consequence* than this, that, in rejecting the *Messiah*, they rejected *Moses*, and (as *Moses* alone taught the

knowledge of the *true God*) so in rejecting *Moses*, they forsook the true God, Jehovah Aleim of Israel, consequently they are *without God* and *without hope* in the world. O that they would be wise, that they would ponder these things! and oh that the bare possibility of such being their dreadful state would make them diligently *study* the *proofs*, and turning from their vain traditions, *search the Scriptures* with humble and earnest *prayer*, that it would please Jehovah to open their eyes, and cause them to *understand* the *wondrous things* of his *law*!

As the words of Jesus Christ now under consideration will form the basis of every future essay I may be enabled to write upon this most deeply momentous and interesting subject, we will (before we proceed) briefly and distinctly state the *different assertions* contained in them, with the *consequences* which must follow, if they can be proved.

1st. That Moses clearly wrote of Christ.

2nd. That those who disbelieve *Christ*, do in effect disbelieve *Moses*.

The *consequences* which follow, are these:

1st. That as Moses *alone* taught the knowledge of the *only true God*, those who reject *him*, reject the *only true God*.

But the *Jews*, by rejecting *Christ*, reject also *Moses*.

*Therefore*, the *Jews* reject the *only true God*; and then, what are they? Let not the

Jew think it harsh if we speak the truth; we are bound to speak it, it concerns their immortal interests, *they are idolaters*. They no longer worship the Jehovah Aleim of their fathers, the Great and Holy God of whom Moses did write, but a *false God*; a God which exists *nowhere* but in their own imagination. So *true* and so *consistent* is our holy religion with itself when it affirms, "If any man denieth the *Son*, the same hath not the *Father*." The Son of God, the Messiah, cannot be denied, but the denial necessarily *involves* a virtual renunciation of the *true God* altogether. We take not these things as *proved*; we only beg earnestly to call your attention to them, and once more to repeat how tremendously fearful must be your condition if they can be proved! Your *first dispersion* and long Babylonish captivity, you *allow* was the punishment inflicted upon you for your *departure from the true God*. Since your restoration, under Cyrus, it is a common boast amongst you, that you never again relapsed into *idolatry*: *Examine* yourselves, brethren; search and see whether your *present* state of *dispersion*, which is the *longest* and *heaviest* punishment you have *ever* before undergone, does not spring from the same cause, and whether in rejecting the Messiah of the Christians, you were not guilty of the grossest act of departure from the true God—the most flagrant and determined apostacy.

OBSERVATIONS  
ON THE  
PROPHECIES RELATING TO THE  
RESTORATION OF THE JEWS.

(Continued from p. 141)

THAT a great part of the Prophecies in the Old Testament have a *particular* relation to the *Jewish* nation, is generally allowed by all who have considered them with any degree of attention. They, therefore, who are against a *future* return of the Jews, have endeavoured to apply all the predictions relating to such return, to their former return from the *Babylonish* captivity; or else, where this could not be admitted, upon account of some circumstances in the prophecy in no respect favourable to such an exposition, have applied them, in an allegorical sense, to the state of the Christian church.

All objections that have been made to the future restoration of the Jews, have been supported either by one or other of these methods of interpretation. It is my design, therefore, to shew, that neither of these ways of interpretation can be admitted in the numerous texts which I shall here produce, in favour of such future and literal restoration; and consequently that such restoration is the true and genuine meaning of the Prophecies produced.

The method I propose to

pursue shall be this—To produce, in chronological order, all the most remarkable Prophecies relating to the Restoration of the Jews, and the ten Tribes; adding to each Prophecy such observations as may serve either to clear up the meaning of the text, or to answer such objections as may be made against the literal application of it to the future Restoration of the Jewish nation.

The first Prophet who has left us any express Prophecy concerning the dispersion of the Israelites, and their final Restoration, is *Moses*.

I.

Levit. xxvi. 32, 33. 44, 45.  
—“And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste. ....And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am JEHOVAH\* their God. But I will for their

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\* So it ought to be translated, not only here, but in all other places of the Old Testament, where the same word occurs; *Jehovah* being the proper name which God had assumed to be distinguished by from all other *lords* and *gods*.



sakes\* remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am Jehovah."

Here we have a promise of *not abhorring* or *utterly destroying* them; but of *remembering the covenant* which the Lord made with their ancestors, &c. Now the purport of this covenant we find, Gen. xiii. 14. "And the Lord said unto Abram, Lift up thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land that thou seest, to thee will I give it, and to thy seed FOR EVER."

Now, how this covenant can be said to be *remembered*, if Israel is to continue dispersed, and to be *for ever* excluded from the land here spoken of, is what I can by no means conceive. As to the return from the Babylonish captivity, it will not at all answer the intent of the promise. Because the being restored to their own land for a few ages, and afterwards for near four times as long a period being dispersed among all nations, without any hopes of a return, can never be the true meaning

of giving that land to the seed of Abram *for ever*.†

## II.

Deut. iv. 27. 29—31.—"And the Lord shall scatter you among the nations, &c. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice: (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

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† I cannot here pass by an explication of this text, Gen. xiii. 15, by the learned Mr. Mede, in his answer to Dr. Twiss's fourth letter.

"I doubt not but you have felt some scruple (as well as others) at our Saviour's demonstration of the *resurrection* in the gospel, Matt. xxii. Mark xii. God said to Moses in the bush, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.' Ergo, Abraham, Isaac, and Jacob must one day rise again from the dead. How does this conclusion follow? Do not the spirits of Abraham, Isaac, and Jacob yet live? God should then be the God of the living, though their bodies should never rise again. Therefore some *Soci-nians* argue from this place, that the spirits of the just lie in the sleep of death until the resurrection. Or might not the *Sadducees* have replied, the meaning to be of what God *had been*, not of what he *should be*, viz. That he was that God who had once chosen their fathers, and made a covenant with them: 'I am the God that brought Abraham out of Chaldee, who appeared to Isaac and Jacob whilst they lived, &c.'" But how would this

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\* The words *their sakes*, here mean the sakes of Abraham, Isaac, and Jacob, mentioned ver. 42. "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land."

This Prophecy, as appears by ver. 30, relates to the *latter days*, which in Scripture always signify the times after the coming of Christ; and, therefore, cannot be applied to the return from the Babylonish captivity.

### III.

Deut. xxx. 1—5. “And it shall come to pass, when all these things come upon thee, the blessing and the curse that I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee. And shalt return unto the Lord thy God, and shalt obey his voice, according to all

that I command thee this day, thou and thy children, with all thy heart, and with all thy soul: That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.”

Amongst the things which should come upon them, which are described at large in the two preceding chapters, it is particularly said, ver. 64, chap. xxviii. “And the Lord shall scatter thee among all people, from the one end of the earth even unto the other.” Therefore this captivity, from which the Lord will bring them back, cannot be the Babylonian; during which, they were very far from being scattered among *all* people from one end of the earth to the other. Observe farther, ver. 5, that the Lord promises to do them good, and to multiply them above their fathers; which last circumstance does not appear to have been their case, during the time that they possessed their land, after the return from Babylon.

then make for the *resurrection*? Surely it doth. He that could not err said it. Let us, therefore, see how it may.

“I say, therefore, the words must he understood, with supply of that they have reference to; which is the covenant which the Lord made with Abraham, Isaac, and Jacob; in respect whereof he calls himself *their God*. This covenant was to give unto them, and to their seed, the land wherein they were strangers. (mark it) Not to *their seed*, or *offsprings* only, but to *themselves*. Vide *Loca*.

“To Abraham, Gen. xiii. 15, xv. 7, and xvii. 8. To Isaac, xxvi. 3. To Jacob, xxxv. 12. To all three, Exod. vi. 4, 8. Deut. i. 8, and xi. 21, and xxx. 20. If God then make good to Abraham, Isaac, and Jacob this his *covenant*, whereby he undertook to be *their God*, then they must needs one day live again to inherit the promised land, which hitherto they have not done. For the God that thus covenanted with them, covenanted not to make his promise good to them *dead*, but *living*. This is the strength of the divine argument, and irrefragable; which otherwise would not infer any such conclusion.”



## OIAΩ's REPLY TO J. B.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I DOUBT not but the candour and various avocations of both you and my liberal opponent, J. B. will induce a charitable construction of the somewhat awkward confession I have to make, viz. that I did not discover till last week that you have done me the favour to insert my last, and he replied to my former communication. I fully agree with him, that the point he chiefly argues is of vast importance, as affecting the general interpretation of prophecy; and peculiarly so, I apprehend, on account of its effect on our intercourse with the Jews; for, since a strong web of the veil which conceals from them "the light of the glorious gospel of Christ," is overweening national pride, I cannot, with my views, but regard the opposite opinion as unfavourable, in its practical effect, to their best interests; but the question between us is not of the minor order of expedience, it concerns a portion of divine revelation, the true import of which therefore, whether it accord with the views of my controversial friend, or vice versa, must be best calculated to subserve the merciful purposes for which it is given. That the Jewish church and people are frequently addressed in sacred writ under similar figures to those used in Isaiah liv. is quite clear, but of

their exclusive appropriation I cannot discern the evidence: other nations equally with the Jewish are addressed by the common figure of daughter; and even the metaphor of an harlot, so frequently applied to the Jews with immediate reference to their awful addiction to idolatry in the prophetic era, and which implies previous spiritual connection, is also applied to Gentile nations.—"Thou," saith the Lord by Ezekiel, in exposition of the guilt of Jerusalem, "art thy mother's daughter that loatheth her husband and her children; and thou art the sister of thy sisters which loathed their husbands and their children; your mother was an Hittite, and your father an Amorite, and thine elder sister is Samaria; she and her daughters that dwell at thy left hand, and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy, and they were haughty and committed abomination before me; therefore I took them away as I saw good; neither hath Samaria committed half of thy sins, but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done." Ezek. xvi. 45, 46. 49—51. Isaiah, with reference to gain, that

common idol of mereantile nations, gives the prophetic mandate to Tyre: "Take an harp, go about the city thou harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered. Isaiah xxiii. 16. That the patriarchal rites and government were of divine institution and conferred privileges of priority on the first-born son, I entertain no doubt, but that the priestly office or right of offering sacrifices was exclusively his, I by no means think; for, in that case, Abel, instead of offering an acceptable sacrifice, would have incurred similar guilt to Korah and his company. No new institute appears to have been given till the rite of circumcision was prescribed to Abraham; "A seal," saith the Apostle, "of the righteousness of faith which he had, being yet uncircumcised, and through which he received the promise that he should be the heir of the world." Rom. iv. 11. 13, by which also the nations are gathered, agreeably to Jacob's prediction, Gen. xlix. 10, "Not unto Judah, considered as the progenitor of the Jews, but unto the heavenly Shiloh."—Abraham was selected as the father of the family in which this promised seed of the woman should arise, and in immediate reference to his advent, received the gracious assurances, that he should be the father of a multitude of nations, and that in him all families of the earth should be blessed, Gen. xvii. 4, xii. 3; and also the distinctive,

but not exclusive, rite of circumcision, in commemoration of this further exhibition of the covenant of grace, for that (as I apprehend) is the covenant intended, Gen. xvii. 24, and as an emblem of its crowning blessing, the renewing of the Holy Ghost; but as the promised seed could only arise from one branch of Abraham's family, Isaac is particularly pointed out as him with whom the Lord would establish his covenant, Gen. xvii. 21; the same covenant concerning which God spake unto Noah, Gen. vi. 18; and afterwards to him and his sons with him, Gen. ix. 8; adding, in merciful regard to their vivid apprehensions, a promise of perpetual preservation from any future universal flood, and including the inferior orders of sensitive creation, forasmuch as his tender mercies are over all his works.\* Now, as this selection of Abraham, as the stock from which Messiah should arise, was the origin of the distinction between Jew and Gentile, it seems quite allowable (though I could wish I had adopted a more explicit phrase) to use the words family of Abraham, with sole reference to his descendants, which is what I intended by them; waving therefore all doubtful

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\* I feel that I owe both you and J. B. an apology for the prolixity of these remarks, but have preferred explicitness to brevity, from the conviction that the intricacies of many discussions have originated in the opposing parties not being fully acquainted with each other's views.

disputation concerning Melchizedec or Job, suffice it to observe, that if the former was a king, he had subjects; if a priest to whom even the patriarch Abraham gave tithes, he had associates in worship who were not descendants of this father of the faithful; and that if Job and his friends were real not fictitious persons, a fact which Ezek. xiv. 14, places beyond all reasonable doubt, there were in the patriarchal age, yet other accepted worshippers of the Most High, nor would the argument be weakened, were the improbable opinion just, which gives a date subsequent to the giving of the law to the book of Job. The compendious but very comprehensive prophecy\* of Noah excludes neither branch of his family from former participation in the covenant, for both the dwelling in the tents of Shem as Japhet, and the being servant to his brethren, as Canaan or Ham, implies participation of religious privileges,

the many instances we have in Scripture for so compendious a history of the race of Ham and Canaan partaking of the blessing, are, in this point of view, well worthy of notice; the Gibeonites were admitted into the service of the Temple, Rahab became a member and mother in Israel, Hiram, king of Tyre, and the queen of Sheba, (probably of the same race) manifested the feelings and adopted the language of a son and daughter of Sion, and though "there were many widows in Israel in the days of Elisha, when the heaven was shut up three years and six months, when great famine was throughout all the land, unto none of them was he sent, but unto Sarepta, a city of Sidon, unto a woman that was a widow." Luke iv. 25, 26.

Rebellion was in the heart of man and was awfully manifested in the building of Babel, but it seems improbable, that the worship of idols had its rise either before or immediately after that event, and the just

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\* As this prediction has been wrested in support of the Slave Trade and Slavery, I beg to observe, that both are clearly at variance with the apostolic injunction to slaves, 1 Col. vii. 21—23, and that a wilful breach of a positive injunction, or what amounts to the same thing, of a fair inference from an injunction, can never be justified by a prophetic denunciation, of which we are not, as the Israelites occasionally were, the commissioned executors; and as there are a few (one I personally know) who would abhor the wilful perversion of any Scripture, and yet think that this passage is favourable to slavery, provided the yoke is made easy by mild treatment. I beg to observe, further,

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First, That the prophecy is already amply fulfilled: Secondly, That though slavery were abolished from the face of the earth, the prediction would continue in actual accomplishment so long as a comparative handful of the sons of Japhet shall wield their sceptre over the millions of India. We cannot be sufficiently thankful, that, in this case, the curse is turned into a blessing, and there is reason to hope that they who rule and they who serve will have increasing reason to rejoice together. For my reasons for classing the Hindoos among the descendants of Ham, I beg to refer to Sir William Jones's Dissertations in the Asiatic Researches.



and pious rebuke Abimelech gave Abraham, Gen. xx. 7; and the narrative of the marriage of both Joseph and Moses, are strongly indicative that the thick darkness which ensued was not so rapid in its progress as is generally thought. Now, so long as the worship of the true God was maintained in any of the families of either branch of the children of Noah, they might separately, or in the aggregate, be properly called a Church, for J. B. will, I am sure, agree with me, that to maintain the term is inapplicable, "unless every member of an aggregate body is faithful," would be to unchurch every church on earth. Nor can I doubt, from the excellent spirit he evinces, that he will readily bear with me while I add, I cannot but think that the quotation of Isaiah liv. 1, by the apostle, is fairly decisive of our amicable controversy, since he obviously applies it to the Christian church in his days, and it will not admit of a strictly spiritual acceptation; for never under any circumstances, could she be addressed concerning her true spiritual seed, born by the renewing influences of the Holy Ghost, as desolate in regard to the Lord her Redeemer, and another, in contradistinction to her, be denominated his married wife; the figure of the olive tree, of which doubtless the root is Christ, and the fatness the influences of the Spirit, aptly elucidates the propriety with which both the Jewish and Gentile

cions are addressed by the same appellation, and so long as through the invigorating sap the Jewish branch bore fruit to the glory of God and benefit of man, and through its inspired messengers proclaimed the glad tidings of salvation on every side, the olive might well be called its own, Rom. xi. 24, since from it the Redeemer sprang according to the flesh, and it had been, for so long a period, the channel of spiritual blessings. Thus the "purely Jewish church" referred to by your respectable correspondent J. S. became the nucleus of the Gentile cion, but, from the gracious dissimilarity of the two periods to which he alludes, cannot, I think, be justly considered as typical; the receiving of the Gentiles was quickly followed by the rejection of the Jews, and that so completely, in a national point of view, that even the bright morning star we have been contemplating soon sunk in the horizon; but the reception of the ancient Israel into the Christian church will be on the contrary, saith the Apostle, as life from the dead, Rom. xi. 15, 12, though with the exception, as we learn from other Scriptures, of one withered branch, and of the occupiers of the land of Israel.

In reply to the subsequent courteous remark of J. S. permit me further to observe, that I apprehend no person nor thing is any further typical of another than it bears to it a real and distinctive resem-



blance, and cannot therefore think that from the liv. chap. to the 19th verse of the lix. of Isaiah inclusive, relates at all to the millennial church, except in those promises which are equally sure to all the seed at whatever period of time they live. That a key which turns without force a complicated lock must be the true one, or very nearly resemble it, is a remark which bears the stamp of the characteristic acuteness and good sense of the able prelate who made it. Allow me briefly to show, that this mark of truth attaches to the exposition of the evangelic Prophet for which I plead. The xlth chapter is, I apprehend, (and in this I have the pleasure of according with the most competent judges) an introduction to the whole of the subsequent prophecy, which is continuous, and of which the grand theme is salvation in its highest sense; the most distant nations, as highly interested, are summoned to attend, Isaiah xli. 1, while the merciful acts and purposes of the Almighty are unfolded; the call of Abraham and the deliverance from the Babylonish captivity are introduced, not, I apprehend, as types, but as subjects of intermediate celebration, till we arrive at the xlviii. chapter inclusive, and the sudden transition from these to the principal subject, and vice versa, forms, I apprehend, the grand difficulty of the prophecy, and has given rise to what I cannot but think a too indiscriminate and

unsatisfactory application of typical exposition, though adopted by those in comparison of whom, I am deeply sensible, the present writer is a mere intellectual dwarf. For instance, it is predicted of Cyrus, chap. xli. 25, "he shall come upon princes as mortar, and as the potter treadeth clay," but in verse 27, *one* is promised who bringeth good tidings, and of whom it is predicted in the first verses of the 42nd chapter, "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street; a bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, his force shall not be abated nor broken until he have firmly seated judgment in the earth; and the distant nations shall earnestly wait for his law." Now I would ask, In which of these particulars was Cyrus the type of Messiah? The blessing and the price of salvation with particular but not exclusive reference to the Jewish nation, is, I apprehend, the theme of the Prophet from the xlix. chap. to the 8th verse of the li. chap. inclusive, and that the remainder of the li. and lii. chapters refer to the yet future restoration of Judah and Israel to the land of their ancestors, with particular reference to those who, at that period, shall

live under Turkish domination. The Prophet, chap. lix. proceeds to inquire, Who of his nation hath believed the gracious report concerning the Redeemer? and after sublimely describing his passion, and the glorious result, like the apostle, turns chap. liv. unto the Gentiles, and with the exception of promises of perpetual application, relates in chronological order, till we come to the lxii. chapter inclusive, the perspective history of that branch of the church. After a succinct mention of early opposition and promises of preservation and enlargement on every side, we are informed, that "his watchmen are blind, ignorant, dumb dogs that cannot bark, sleeping, lying down, loving to slumber," &c. Isai. lvi. 10—12; a most apt description of those intruders into the ministry, who were the precursors of the great apostacy. The seed of the adulterer and the whore sacrificing on a lofty and high mountain, and wearied with the greatness of their way, inflaming themselves with idols, slaying the children of the vallies, (the Waldenses I apprehend), under the cliffs of the rocks, give a concise description in the usual imagery of the prophets, of the mal-practices of the secular and ecclesiastic beasts of St. John and their adherents, the more striking, because, though the Jewish church is often stigmatized as an harlot, we do not elsewhere read of the adulterer; but "he," saith the Lord, by the

Prophet, "that putteth his trust in me shall possess the land and inherit my holy mountain," aptly descriptive of the good fight of faith and ultimate victory of the Reformers; but, alas! the fine gold becometh dim, and although agreeably to the event, no charge of idolatry is preferred; the prophetic moan so exactly adapted for backslidden Protestant churches is uttered, "We grope for the wall like the blind, and we grope as though we had no eyes, we stumble at noon day as in the night, in the midst of delicacies as among the dead, our transgressions are multiplied before thee, and our sins testify against us," Isai. lix. 10. 12. Chastisement ensues, what else could be expected? but the fruit thereof is peace, and assurance for ever, the veil is taken from the heart of the Jews, and the effect to the Protestant branch of the Gentile church, agreeably to the apostle's prediction, most glorious; she afterwards proclaims to the ancient people of God, Isaiah lxii. 11, that their salvation cometh, and agreeably to the prophetic chronology of St. John, Rev. xix. 15, the wine press is trodden: importunate supplications from both the Gentile and Jewish branches of the church follow for the restoration of the latter to its native soil, in answer to which a brief retrospective and anticipative summary of the dispensations of the Almighty towards his ancient people from the time of the calling of the

Gentiles, closes the book. It is most important to observe, that the quotations from this prophet in the New Testament exactly accord with the view I have taken of the prophecy, which is so obvious, that for brevity's sake I forbear specification, but crave permission to add, that no view can possibly lay a firmer foundation for an affectionate earnest appeal to the Jewish people, for if the life and death of Jesus of

Nazareth were exactly and solely answerable to the predictions of the prophets, and if, from the time of his sojourning on earth, the series of predicted events have invariably followed the interpretation of prophecy given by his apostles, what farther need have they of evidence that He is indeed their promised Messiah, and that his apostles spoke under the same divine influence as the prophets.

Oide.

## PROCEEDINGS OF THE LONDON SOCIETY.

EPISCOPAL JEWS' CHAPEL  
LADIES' ASSOCIATION,  
IN AID OF THE MISSIONARY FUNDS.

ON Tuesday Evening, the 29th of May, a Meeting was held at the 'Girls' School adjoining the Episcopal Jews' Chapel to form an Association of the Ladies of that congregation in aid of the Missionary Fund of the London Society. The meeting was numerously attended, and after an address from the Chaplain, about £18 was received in Donations and Subscriptions, and above 70 names were given in as Subscribers or Collectors.

*President*, The Chaplain;  
*Treasurer*, Mr. G. T. King;  
*Secretary*, Miss E. Dornford.

All Subscribers or Collectors of Ten Shillings per annum will be entitled to attend the Quarterly Meetings.

## LETTER FROM NICE.

Nice, June 1, 1821.

My dear Sir,

My last was from this place, giving some account of my journey from Toulouse, and my visits to synagogues during the feast of the Passover; and of the preparation for the press at Montpellier of 1000 copies of *Attempts*, and 5000 of *Deborah*. M. Lissignol writes, that M. Rousseau has taken them in hand, and the one for the Jews will shortly be printed. On the 9th ult. on entering a reading-room, I observed a venerable bearded Turk (as I supposed) sitting by himself. I made towards him, and addressed him in French. He answered in Spanish, which I endeavoured to return in the best manner I could. We understood each other, and I soon discovered, that, though habited as a Turk, he was a Jew, and



the Rabbi of this synagogue. He is a native of Constantinople, was educated at Tunis, but has travelled to Jerusalem and Bethlehem, as well as in Holland, France, and England. He estimates the Jews at Constantinople at 50,000 families, and at Jerusalem at 7000 souls. I enquired if he had ever seen the New Testament in Hebrew. He said he had, at the house of a Prussian consul. He asked if I was a Protestant, and when told, became more free. He wished my address, which I wrote down on a paper he handed to me, and he promised to call. He showed me a printed form of Prayers and Thanksgiving, which he was going to translate into Hebrew. The languages spoken by Jews in Jerusalem, he says, are Hebrew, Arabic, and Spanish. On the 18th, I visited the synagogue, which is situated in a street occupied by Israelites, most of whom dwell together in that quarter, but there are richer individuals, who reside elsewhere. The Rabbi, on entering, took me by the hand. The Reader officiated, while he sat at the side of the altar. The annual salary to each is 2500 francs. About sixty persons attended. The synagogue may contain 3 to 400, and has a good sized gallery for females. The altar-piece and reading-desk are neatly fitted up. I sat near the Israelites, who accompanied me, and observed irreverence in many, who were talking during service. Hebrew prayer books were in use. The

singing of Psalms much resembled, as to sound, the singing of a Christian congregation. My conductor did not appear to know any thing of his Scriptures, or indeed to possess intelligence on other subjects, though very civil, and kindly put me in my way on my return homewards at dusk. After service, I entered into a discussion with a young man seated by him. He proved to be his brother-in-law, and an oil merchant. I learnt that he had been educated in France, where he probably imbibed his infidel principles, for after a while he whispered to me, that he did not believe Moses; and among other things said he could not *comprehend* the *justice* of one people receiving a revelation to the exclusion of others. He was a favourer of natural religion, so called. I addressed him seriously, warning him of his danger, and told him plainly, that without a change of heart and sentiments, he could never enter into heaven. He said, that endless torments were inconsistent with the Divine Attribute of Infinite Mercy. I urged upon him the reading of the New Testament, a book, I added, which was spoken against, and by persons who had never looked into it. The next day, when entering a shop, to learn the residence of the British Consul, a respectable young Jew, who saw me enter, followed me, and offered his services to conduct me, which I accepted. He soon informed me, that he had heard



from the other of our conversation the evening before. There appeared in this Israelite a very opposite spirit, for he listened to me with attention for more than half an hour, and frankly owned he had never read the New Testament. I told him I was then going to the British Consul to inquire if he had any, and if so, I would present him with one, also with some English books, for he gave me to understand he was learning the English language. He appeared very thankful, and promised to call on me. I did not omit my usual custom of making known to those with whom I converse, that I am a Protestant and an Englishman, for both have influence with the hearers. The Jews here do not possess the same toleration they do in France, but I am not yet acquainted with the particular restrictions. M. Lacroix, the British Vice Consul, is a native; an amiable man, favorable to the diffusion of the sacred Scriptures. He had but four copies of the Italian New Testament, which he gave to me, together with one of Doddridge's *Rise and Progress* in the same tongue. He has distributed 100 Testaments (sent by Dr. Pinkerton) among the schools, though the Protestants were opposed to it. The pretext is, that it was printed in England, and, as they say, not Martini's. The four given to me are not Martini's, which is the version that should be sent here for Romanists, and I think too for Jews, because what is approved

by the former, is not so likely to be objected to (as a version) by the latter, who are more or less influenced by the opinions of the surrounding multitude; which may account, in some degree, for the preference given by the French Jews to De Sacy's Bible. It is certain there is a prejudice in Roman Catholic countries against books printed in England. This applies to Tracts, as well as to Bibles, and if both were printed on the spot of distribution, Truth would have one obstacle less to contend with. The Bible Society is now printing the *Whole Bible* of Martini, and the sooner it can be reprinted in Italy the better. I judged M. Lacroix a fit person to employ as an agent for the Jews, and having mentioned the Hebrew Testament, he informed me that Lady —, (who occasionally sends a supply of books to him for the use of British visitors) had transmitted two copies of the Hebrew New Testament, one of which he had given to the Reader, (the Rabbi has not been long here) and the other to another individual. He thought he might be able to dispose of six copies, and as he told me he was about to write to Lady —, who intended to send something by a vessel expected in the autumn; I suggested his asking for half a dozen. A communication from the Society, through Lady —, might secure the favour and correspondence of the Consul, who might be an instrument for

opening channels into other parts of Italy. The French language prevails much here. The following day, the 20th, the Rabbi sent a messenger about noon, to announce the coming of himself and wife in an hour's time. Abraham and Naomi, with their child Deborah, came at one, and remained about two hours, eating and drinking with Gentiles. Before they entered I had got ready my Hebrew Testament and Psalter. He soon perceived the former, and of his own accord took it, and read in different places for a considerable time. I avoided interrupting him as much as possible, and preferred his reading in it to his answering any questions I might have proposed. He laid it down at times, and resumed it again and again, but without making any observations or objections, and seemed to know the conversation with Nicodemus, which I had marked for him. I lamented my imperfect acquaintance with the Spanish, which is inadequate to the carrying on a discussion. He appears to be held in much esteem, having received from the abdicated King a present of an elegant gold enamelled snuff-box, with His Majesty's portrait set in brilliants, which he showed me, and also an order from the King's secretary for his receiving 150 louis; likewise a recommendatory letter from the Dutch Consul at Turin. The Rabbi accepted from me a Spanish Tract on Eternity, and

his wife (who is a handsome young woman) an Italian Testament, she being a native of this region. He presented me with the Form of Prayer and Thanksgiving, which he had showed me before, but now it had the Hebrew translation annexed: the most remarkable feature of which is, this salutation; "Salut a Toi, mon Roi, Roi de Jernsalem, (one of the titles of the King of Sardinia,) ame grande et si generalement cherie." On the 23d, I set out for Monaes, about 5 hours and a half from this on the road to Genoa, to visit an Abbe, who is zealous for the cause of Bible Schools, several of which he has established, but was driven from Nice by persecution. I passed two nights at his house, and have engaged him to translate the Society's Tract, No. 12, by Deborah, into Italian. I have chosen this out of half a dozen English ones now in my possession. If I find that it is well rendered, and in a good style, I hope to print it elsewhere. He has resided five months in England, where he acquired the system of mutual instruction, and the knowledge he has of English. On the 28th, Mrs. — and myself returned the call of Abraham and Naomi; and were heartily welcomed and hospitably entertained with orgeat, sweetmeats, cakes, wine, and liqueurs. He possesses many Hebrew books; among which were, two copies of the Hebrew Scriptures, and an ancient copy of the Syriac New Testament, which I doubt

not he has read. We passed an hour with them. He appears better informed than most Rabbies, and passes here for a very learned man. He is going soon to Leghorn, to print a large volume of his Notes on the Law of Moses, and he may possibly throw more light upon it than most of his Rabbinical brethren. At all events, it would acquaint us with his sentiments, if we could obtain a copy. He read aloud before me the prophecy concerning the Messiah, (Isai. lii. liii.) which I told him could apply to no other than Jesus Christ, whose life and death, (for he was bruised for our iniquities, who were all as sheep going astray) resurrection and intercession were particularized by the prophet. He did not contradict this, or start any objection. I then asked him to turn to the first chapter of the same Prophet, and pointed out the third verse, as that which had convinced a Rabbi of Bayonne that the people of Israel knew not Jesus, when they rejected and crucified him. I touched upon the seventy weeks of Daniel, but he considered his *a sealed Book*. He presented me with a printed Hebrew pamphlet, from the pen of an Israelite of Reggio, "On the Origin and Progress of Idolatry," and likewise with the old copy of the Syriac New Testament. The latter I should not have thought it right to accept from him, had I not been pretty sure of replacing it with one of the Society's Hebrew Testaments, and indeed I

took it from him on that express condition, which I will endeavour to fulfil through M. Lacroix, if I do not receive the six copies before I leave this, for which on my coming here I applied to M. Lissignol, who had not received them himself, when he wrote to me. I transmit to the Society the two books given to me by the Rabbi, together with the Form of Prayer and a pamphlet written by an Israelite of Montpellier, "On the Medicine of the Hebrews." The Syriac Testament might possibly be useful to collate with that printed by the Bible Society. I send it with that view, and add the rest to make up the parcel, accompanying it with this letter, which I did not think of sufficient importance to send per post; but should any thing occur to make it worth the postage, such as the non-arrival of Testaments from Montpellier, I may be induced to expedite its coming, in order to apprise you of my inability to perform my engagement, unless you send one by the expected vessel to the care of M. Lacroix for the Rabbi. I learn that this vessel is to make two voyages in the year from England to this place, without touching at a French port, and perhaps go over to Genoa and Leghorn, and as far as Naples, but Lady — can give more particulars.

June 3.—I have had a long conference with M. Lacroix, whom I found preparing a letter to Lady —. He will apply for the six Testaments, and put



one into the hands of the Rabbi. I send a rough estimate of the number of Israelites in Italy. It is subject to future corrections and additions.

	Synag. Heb. Print. Press.			Souls.
Nice	1	0	50 familles, say	200
Genoa	1	0	more say	300
Turin	1	0	.	3000
Leghona	1	1	.	5000
			some say	10,000
			one says	20,000
Florence	1	0	.	.
Milan	1	0	.	.
Pisa	1	0	.	.
Lucca	1	0	.	.
Reggio	1	1	.	.
Venice	1	1	.	.
Rome	1	0	.	5,000

I made a second visit to this synagogue on the evening of the preparation for their Sabbath. About forty were present. I sat a few yards from the Rabbi, who, immediately after saluting me, (during the service) asked if I had written for the New Testament, which implied an eagerness, as I thought, to possess it. After service, I got into conversation with a Jew from Gibraltar, who speaks English perfectly, but I soon found that he denied the New Testament, as *historical* evidence; because, as he said, the Rabbinical books state, that it was written 400 years after the death of Christ, and written too by Romans. I contended against these opinions, and endeavoured to convince him that the greater part was written by Jews. He told me he had often read it, but I strove to impress upon him the necessity of reading it with prayer. I referred him to certain parts of the prophetic books, observing that the Christian religion was founded on Moses and the

Prophets. He rates the Jewish inhabitants of Gibraltar at 1700. Next morning, his brother-in-law (the young man who conducted me to the Vice Consul's) called on me. I presented him with an Italian Testament, and an English book "on the Beauties and Excellence of the Holy Scriptures;" likewise with Bishop Porteus's "Evidences of the Truth and Origin of the Christian Revelation" for the Gibraltar Israelite, and a French pamphlet, containing the Confession of a converted Infidel, for the young man with whom I had conversed on my first visit to the Synagogue. I am informed that there is a great annual fair to be held next month at Beaucaire, near Avignon, whither many Jews assemble from Lyons and other quarters; some are going from hence. I shall apprise M. Lissignol, that he may send some Tracts, &c. that way. I think a reprint of the Hebrew *Old Testament* is a subject worthy of the Society's attention, for if an enquiry were instituted as to the number in the hands of the Jews, I fear it would be found they are ill supplied in most places; of course I allude to those who comprehend the Hebrew.—Would it not be well to consider at the same time the benefits that might result from the diffusion of the *Old Testament in a separate form*, in the vernacular languages of the countries where Jews are dispersed? No objection to this mode would probably be made by them,



and many might be thus induced to read Moses and the Prophets, who either cannot do it in the Hebrew, or might be prejudiced against a *complete* Bible. Though this is a *free* port, yet I should acquaint you, that Bibles, and indeed all books, are refused admittance. It is much the same also in Spain, where all books are admitted, except Spanish.—These restrictions are an additional reason for printing on the spot, and I rejoiced to learn at Montpellier, that the New Testament is in the press at Barcelona. There is a good hope, that Martini may be reprinted at Leghorn. At my request, M. Lacroix has written to that effect, and will perhaps receive an answer before I close this. I propose (God willing) to set off in a few days for the Vaudois. M. Bert, the pastor of La Tour, can accommodate us in his house, where I wish to pass the hot months, and afterwards proceed to Turin, and further, it may be toward Rome. He who has guided and guarded me hitherto will, I trust, direct my course. A short time ago, there was little expectation of my entering into Italy, but the Lord has prepared my way in a wonderful manner, and it is my fervent wish to be instrumental, in any degree, in *preparing the way of the people*, if it be only by *gathering out the stones*. I lost a good opportunity, through ignorance, of communicating with Dr. Naudi. His Majesty's ship Cambrian returned lately from

a cruize, and stopped a few hours; and it was only after she sailed again, that I heard she was destined to Malta and Smyrna. As I think of remaining at M. Bert's till the end of August, if you have any thing to suggest, you may address me, aux soins de M. le Pasteur Bert, La Tour, Piedmont, Italien.

I beg you will present my kind respects to your colleagues, and the whole body of the committee, whose intercessions I entreat, as well as your own, that my journey may be prosperous.

My friendly remembrances to Mr. Ronneberg, to whom you can mention what concerns Bibles. I remain, my dear Sir, with much esteem,

Your faithful servant,

VIATOR.

P. S. I now waver about sending the books, as the time of the vessel's departure may be late in the year, and is somewhat uncertain.

June 6. — You will learn with pleasure that I have succeeded in obtaining a Hebrew Testament for the Rabbi. I found out that the Abbé before mentioned was in possession of a copy, which he has spared me until one can be sent to him from Montpellier, with other Testaments. I had the satisfaction to put it yesterday into the hands of the Rabbi, who received it with joy and thankfulness, and pressed me repeatedly to partake of the refreshments he ordered on my entrance. Though preparing for

a festival, (that of Pentecost, called here the *Feast of Roses*) he gave me an opportunity of pointing to certain passages in the Prophets, which he readily found and read. I recommended his study of the Epistle to the Hebrews. The Syriac New Testament, he tells me, is 400 years old, and he has had it twenty, and procured it at Constantinople. I accompanied him to the synagogue; this is my third visit to it. About one hundred persons met together. The place was brilliantly illuminated by five silver lamps, and more than a dozen chandeliers, and over the reading-desk hung festoons of red and white roses and laurel, and during the service a man went round with a large silver dish, full of rose-leaves, which he strewed upon all present. The Rabbi's apartment was preparing in like manner, while I sat with him. All the tables were covered with white cloths, and roses were disposed in different parts of the room. The centre table had, besides the cloth, a piece of richly embroidered rose-work; and over it was suspended a lamp with seven wicks surmounted with natural roses. Observing all this, I got him to read out of his Hebrew New Testament what once took place at Jerusalem on the day of Pentecost, as recorded in the second chapter of Acts. After the service, I was joined by the young man to whom I had given the English books. He accompanied me part of the way home, and I had another

half-hour's converse with him, which I closed by saying, I feared much we should never meet in heaven. He said he hoped we should. On enquiring concerning the restrictions of Jews, the Gibraltar Israelite informed me, that, if the laws were enforced, they would be *no better here than dogs*. An *English Jew* may however possess landed property here, but a native Jew cannot.

*To the Foreign Secretary.*

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LETTER FROM THE REV. G. D. MUDIE.

*Hamburg, June 13th, 1821.*

My dear Brother,

I WRITE with great comfort of mind, and with much thankfulness to the Father of mercies for the gracious marks of his favour that have been shewn us, since the arrival of Mr. Treschow among us. We needed (what has been much neglected by the churches of Christ in England) we needed a visitation of some one of distinguished knowledge, sound judgment, and animating zeal. Such an one the Lord sent us, in the Foreign Secretary of your Society, and his visit is likely to form a new epoch in the history of the church in these quarters. Many, I humbly hope, have been roused by his preaching; many have been encouraged by his advice; and many have had fresh spirit infused into them by his example. He has been principally engaged in Altona, where I think he has preached

in German about five times; and last Sunday he rejoiced my heart, and the hearts of my congregation, by preaching in English. It was "a time of refreshing from the presence of the Lord." But such engagements were not his object in visiting Hamburg, as indeed you well know; he had in view the furthering of the important work of the conversion of the Jews; and it happened most opportunely and providentially, that he was present at the very time fixed on for the admission of — into the Christian church. After receiving the most satisfactory letters from my excellent brother, the Rev. Mr. Ludwig, of Quickborn, with respect to the progress — had made, and the evidences he gave of having obtained faith, Wednesday, the 6th June, was fixed on as the day of his baptism. A number of respectable people, to the amount of eighty or a hundred, were very early in the morning seen journeying from Hamburg and Altona, to be present at the interesting solemnity; and by ten o'clock the congregation were assembled, which was rendered more interesting by the presence of my beloved brother, Pastor Merle D'Abigné of the French Reformed Church of this city, Pastor Gregor of Altona, my young Missionary brother Mr. Gericke, and several others of our warmest and dearest friends. The service was opened by a Lutheran psalm; after which, the Pastor of the church gave an animat-

ing discourse from the words of Jesus on the Cross, "Father, forgive them, for they know not what they do." Our dear friend, Mr. Treschow, then followed, standing like the preceding speaker, on the steps before the altar. He gave a short account of the plans and hopes of your Society, attributing in some measure the want of success in converting the Jews, to the apathy and disregard of the Christian world itself towards them; and then encouraging all present to give their prayers, and to make every exertion in order to continue that important work.— After Mr. T. had finished his oration, — gave his confession of faith, and answered every question put to him by Mr. Ludwig with becoming exactness. He was then baptized by our venerable brother, Pastor L. after the rites of the Lutheran church by the name of Marcus Charles Ludwig Treschow, laying aside his former name for ever. Mr. Gericke then welcomed him into the Christian church, charging him to hold fast his profession without wavering to the end, in a well conceived and very impressive speech, which gave all present a favourable opinion of the suitableness of our young brother for the work to which he is devoted. Another psalm was then sung, during which, the Communion of the Lord's Supper was prepared, and we had the satisfaction of partaking of it together, without distinction of any party, being joined



by several of the congregation. Pastor Gregor then gave a short address to the people, and concluded the ceremony by a most spiritual and fervent prayer to the God of all grace, that he would own and bless the service to his own glory, the spread of the kingdom of his Son, and the good of all present.

Thus finished (my dear friend) a kind of solemnity never perhaps witnessed in Germany before, the fruits of which I trust will be seen and felt for many days. The impression made on the minds of the numerous auditory was of an uncommon character, and every one was disposed to say, "Surely God is in this place!" I love to dwell on the remembrance of that day, with a delight which I cannot express. The presence of the Most High was there, producing awe and veneration, which was sweetly blended with the spirit of Jesus Christ, infusing the most exalted hopes and tenderest love. The soul was raised above the concerns of this lower world,

and soared on the wings of faith to the enjoyment of that heavenly temple, where peace and concord reign for ever undisturbed, in the presence of God and of the Lamb! I wish much for your Reports, together with a few numbers of your Jewish Expositor. I had almost forgot to tell you, that last evening we formed a Committee for Jewish affairs in this neighbourhood, comprising about ten of my most zealous friends, myself the only Briton among them.

This morning, our dear Mr. Treschow has departed for Haurau, on his road to Copenhagen. May the Lord be with him and prosper him, as he has been the means of "helping those who have believed through grace."

I commend you affectionately to the God of all comfort; and imploring your prayers for me, I beg to subscribe myself,

Yours, very sincerely, &c.

G. D. MUIR.

To the Rev. C. S. Hawtrey.

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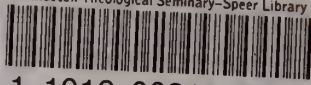
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